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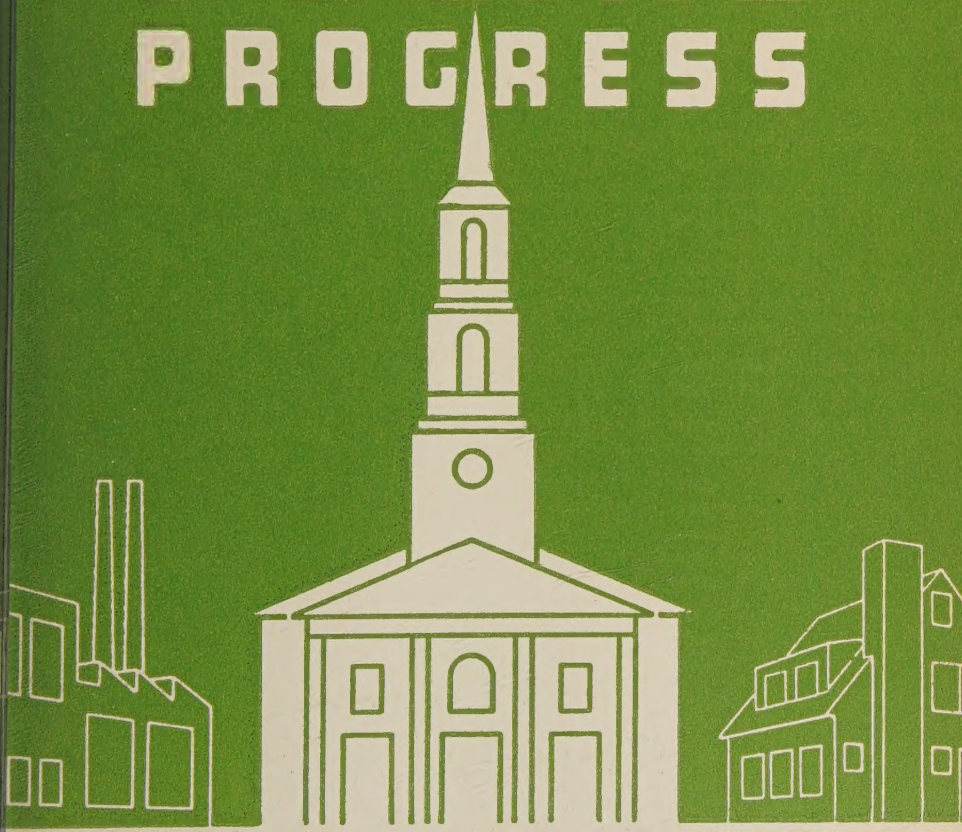
SOCIAL PROGRESS



the Power of the Spirit

e Mosaic That Is India

e C. I. O. Meets

FEBRUARY 1943

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Social Progress

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SOCIAL PROGRESS

VOL. XXXIII FEBRUARY, 1943 No. 6

In the Power of the Spirit

By Sir Stafford Cripps *

WE BELIEVE that without the power of the spirit we can never succeed in transforming lives and society. That power of the spirit we call God. Because we believe that Christ has shown us a way of living here on earth which could overcome our tragic difficulties and confusions we are concerned urgently and deeply as to the part our churches should and can play in the life of the nations and the world.

Let us be frank with ourselves. The claim to divine power and guidance which we put forward through the Church has not been substantiated by the recent acts of the Church or the influence it has exerted during our lifetime on world progress. We who constitute the Church, and not God, stand out as failures.

There have been, and still are, two widely differing conceptions of the functions of the Church, not perhaps mutually exclusive, yet offering very opposite approaches to the problems of civilization. The first regards the Church as a channel by which we can individually attain personal salvation in the life to be lived hereafter. The second sees the Church as an active protagonist of the Kingdom of Heaven as a pioneer of social salvation. It makes our daily actions, and not words and thoughts, the vital means of interpreting the Christian ethic in our human society.

This great adventure, in which the present war is but a single phase, should inspire us to the active pursuit of Christian aims throughout our lives. Accepting this aim of social salvation, I come to the question of how we are to carry our purpose into effect.

It is not the function of the Church as an organized body to enter the lists of political parties. To do so would be to confuse the issues and

* Minister of Air Production, Great Britain. Condensed from an address of the Industrial Christian Fellowship, London, England, September 26, 1942.

to jeopardize the power of religion. It is for the Church to provide the moral force and driving power for social and economic development. The technical details of government and legislation are for politicians.

But all this does not imply that politicians are to be materialists. We require more than ever today courageous Christians in our political life. Christian principles must be made so to permeate public opinion that no government can act against them, and must be related to the social and economic problems of the moment.

It is the duty of the Church to interpret the Christian ethic in relationship to the present-day facts of life—often hard and unpleasant facts arising from our neglect in the past. Courage and fearlessness of the consequences are taught as outstanding Christian virtues, and in this moral leadership must reach its highest level.

The application of Christian ethics to present-day circumstances has two main branches. The first, which might be termed negative, is the condemnation of those social and economic conditions which exist but are not in accordance with Christian principles. These are our legacy from the past. The second, or positive, branch is the accomplishment of those social and economic ways of life that are consonant with our principles or, in other terms, with our present Christian objectives for society. These should be our legacy to the future—not, and here I want to stress the point, for an ideal, otherworldly society, but for society as it actually exists.

"By their fruits ye shall know them" does not mean by hopes and imaginings of something better or different hereafter, but signifies, "By what you see them actually do."

It is for the production of those fruits that we are responsible, and the failure even to try to produce them becomes the supreme confession of futility and lack of faith.

Nor can they consist of fine phrases or praise; they must be seen as solid actions. Some may appear as the most mundane kind of actions, like putting a piece of paper in the ballot box or attending meetings; others more profound and far-reaching, such as setting ourselves a general standard for our own way of life. But it is often of these actions, themselves each small, almost insignificant, that the life of nations and ultimately of the world is built up.

Members of the Church must pledge themselves to act in support of those Christian objectives which are decided to be the most urgent. The Church has suffered, and suffers, because of the knowledge or fear that the bold teaching of Christian principles applied to present society will create a demand for far-reaching social and economic changes which may undermine the financial organi-

zation and stability of the Church itself. This knowledge is true, but it has no relevance whatever to the duty of the Church in putting forward the steps necessary for our social salvation. It cannot alter the objectives for which every Christian must work.

What then, more precisely, is being implied from the application of Christian principles to the national life of today?

I will not deal with the negative aspect of the answer, for it is the positive, creative side associated with the present and the future rather than the past that is all-important.

First, we, as Christians, reject completely and absolutely the Nazi materialistic conception of society, the right to dictate by brutality, the turning of human individuals, made in the image of God, into nothing more than one of the millions of cogs in a machine of material efficiency, and the unlimited persecution and enslavement of all by a self-chosen class and race.

As a positive alternative, we insist on the dignity of human life and the right of all persons, whatever their class, creed, or color, to contribute equally to the ordering of their own civilization. We realize very fully how hard is the task of defeating evil and establishing good—a task that will not be over when we have destroyed Nazism and its cruel power. Indeed, the call for Christian self-sacrifice may well be greater, and will certainly be no less, when the war ends than it is today.

We shall then have to devote ourselves to the establishment of social justice as strenuously and wholeheartedly as we now strive to win the war. There must be no letup until we have won the peace, and I warn you that the struggle for social justice will be a long and arduous one.

Next, we declare for the democratic way of life because thus alone can we give value to Christian brotherhood in our national life. The precise form of our democracy—save that it must enshrine real equality of opportunity and effort throughout every field of human activity—is a matter for technical experts and not for us as Christians. We make the demand and must persist in it until we are satisfied.

But beyond these broad principles we must indicate practical, immediate objectives in the field of social and economic justice.

I emphasize the word "practical" because we must realize that there is a limit to the speed with which change can be carried through—short of an overturning by violent revolution.

We might as well adopt as our Christian objectives the list of the five simple desires of the people of America as expressed by President Roosevelt: (1) equality of opportunity for youth and others; (2) jobs

(Continued on page 29)

Born Free and Equal

By Nevin Kendell *

THERE is a pitful divergence between American precepts and practices, and the terrible hypocrisy of it all becomes the more apparent as we spend billions of dollars and sacrifice the cream of American youth in the alleged defense of those precepts. The general poverty with which large numbers of our people are afflicted as a result of our economic system is the very antithesis of all that we purport to be fighting for. But more serious even than that poverty is the plight of the American Negro. The generally underprivileged or unfavored groups are a result of a system that can be changed; moreover, much has been done in recent years to alleviate those conditions. But the plight of the Negro is a result of attitudes that are inextricably a part of the American culture.

Even many of us who feel so strongly on the subject and who jump to the defense of the Negro at the slightest provocation often find it not easy in practice to accept him completely. And because our whole society has so thoroughly absorbed this idea of an inferior Negro race I fear the Negro problem is the most serious social issue of our age.

As I understand the role of the Christian Church, three of its most important duties are: (1) To speak out constantly against all manner of social evil, (2) to propose specific solutions or, at least, to indicate the ethical and moral standards that any solution must meet, and (3) to alleviate human misery that results from the injustice while striving meanwhile to effect justice. Though many pulpits have been and remain politely silent on major social issues, the Church in general has spoken clearly and pointedly through pulpits, conferences, and religious press against the social evils of our day. Frequently, though not always, the Church has indicated what would be a Christian solution to those problems. The Church has built neighborhood houses, missions, and other kinds of social agencies in an effort to soften the effects of the economic injustice against which it speaks. The Church with both word and deed has been far in advance of the general public, and I am proud of that record.

Not so laudable, however, is the record of the Church in the realm of racial problems and especially with respect to the Negro. The voice of the Church on that subject has probably been more consistent, both through the years and among different churches, than upon any other

* Student in Presbyterian Theological Seminary, Chicago, Illinois.

social problem. The Fatherhood-of-God and the brotherhood-of-man ideas have been the central theme, and the voice of the Church has hastened to add that there should, therefore, be neither discrimination nor segregation. That has been the voice of the Church—but what have been its practices?

Sermons on the "brotherhood of man" are preached by white ministers to white congregations and by colored ministers to colored congregations. When churches build neighborhood houses and other social agencies it is many times with the intention of serving either whites or Negroes; rarely is it to serve both. Far from leading social thought, the Church in its institutional life lags behind much of the general public. Many public schools and almost all state universities are open to whites and Negroes alike and serve large numbers of both. Many unions have no race barriers either in theory or practice. Many more such illustrations could be cited. That is not to say that public attitudes and practices are good. On the contrary, they are very bad. But the lamentable thing is that the Church in its own institutional life is failing to lead the way to a breaking down of racial barriers.

Many of our social problems may be caused by iniquitous business leaders or politicians, but the real culprit in this instance is the typical American and often the Christian American. Negroes in our armed forces are segregated largely because the leaders know that the typical American would be very much ill at ease if he shared the bunkhouse or mess table with Negroes. Proprietors of restaurants, hotels, and recreation spots exclude Negroes because they know that the typical white American would object to their presence.

The situation is a synthetic product of many social forces and is easily understood historically. Entire guilt lies neither with admirals nor businessmen nor the Church, but if we must begin somewhere—and surely we must, and soon—why not now and in the Church? Perhaps if the young men who are in our armed forces had shared Sunday School classes and church pews with colored folks, as they should have, they would now find it quite natural and easy to share bunkhouses and mess table.

It is understandable if not excusable that entrepreneurs are reluctant to pioneer and risk profits, but the failure of the Church to pioneer in its own institutional life is neither understandable nor excusable. Certainly the time is ripe for the Church to step out and in its own life to lead the fight for absolute elimination of racial discrimination.

The Negro and the Presbyterian Church

By George F. Ellison *

FOR more than one hundred and forty years the Presbyterian Church has manifested undaunted faith in the possibilities of colored people—a faith that was born and grounded in the Biblical Christian revelation that the Negro was God's equal creation with all his people in his own image—and on this thesis the Presbyterian Church has stood and has steadily advanced in its endeavor to develop the personality of the Negro and bring forth the divine harmony latent in his swarthy being.

The historical position taken by our Presbyterian Church in the year 1861, which had to do with the anti-slavery question, will always stand as a cherished memory and a lasting appreciation in our hearts. This Christian stand carried with it the dignity of personality in all races regardless of color and recognized the parity of the Negro and white ministers of the Presbyterian Church. There is but one standard of qualification for licensure. Consequently the Negro minister is eligible to all offices and representation in all courts, boards, and agencies of the Church.

The trends have been constantly more liberal. The Department of Social Education and Action, which deals with current problems and analyzes conditions, has made repeated recommendations in support of such Federal legislation as the antilynching and the anti-poll-tax bills upon which the General Assembly issued its deliverance in May, 1942, at Milwaukee, Wisconsin; such action serves to engender faith and confidence on the part of colored people in the great Presbyterian Church.

It ought not to seem too farfetched to envision the time when a colored minister might be nominated for Moderator of the General Assembly; certainly it would not be too much to hope that a Moderator might name as Vice-Moderator a brother of the colored race.

While the Church has consented to the appointment of colored representatives to the Boards of the Church, can there be any plausible reason why the colored members of the Presbyterian Church should not share its office works. It is with chagrin that we call attention to certain public office buildings for use of the public, owned and operated by the Presbyterian Church, where Negroes cannot work even as scrub women or elevator operators.

Appeals come to us for the support of hospitals, orphanages, colleges, and other church projects. We

* Minister, Reeve Memorial Presbyterian Church, Philadelphia.

give as loyal Presbyterians out of our low income, in spite of the fact that flagrant discrimination and segregation are practiced against us in these church institutions. There are colleges and orphanages where we are flatly denied entrance. There are church hospitals where Negro physicians are refused internship or staff membership, Negroes are refused admission for nurses' training, and Negro patients are segregated. The Church should move to correct this injustice.

It would seem only fair that when the Church is collaborating to find a basis of union with other branches of the Presbyterian system and other faiths Negroes should have representation on such commissions, especially in the instances where the Negro issue is involved. We are certain that our Commission on Church Co-operation and Union might welcome such a suggestion.

The racial consciousness of the colored people of America, as in all countries, is keen, and they are searching as never before to discern proof of the sincerity of white Christianity. Leaders are much disturbed by the increasing doubt in the minds of not a few of our people.

For the last few months it has been my privilege through the Wartime Service Commission's Department of Church and Camp Activties to observe and speak with our soldiers in many camps, and to live among them, sharing their life and experiences. White and colored chaplains are doing a magnificent job in their ministry. Yet I am frank to state that the influence of the white chaplain with colored troops could be strengthened manyfold if the many forms of segregation and discrimination practiced in the service were less flagrant. So the Presbyterian Church would do well not only to speak but to assert its influence, in conjunction with the Federal Council of the Churches of Christ of America, to see that this humiliation foisted upon Negro soldiers be discontinued in the establishments of the armed forces of the nation at home and abroad.

There are obvious restrictions and exclusions of men and women of color in the war industries. We are convinced and persuaded that if the Church were to speak out now in protest against such practices, its voice would be heeded.

The recent action of the Foreign Missions Board in selecting, for the first time in its history, one of our group for membership is gratifying indeed. We are expecting, too, that this Board is going to take the more practical step of training immediately some of our fine young men and women for the work in the foreign field. Thus they will be ready at the close of the war for service in Africa, certainly, and in all lands where the Gospel of redemption is preached. Let the whole Church act now to wipe out injustice and discrimination!

Jewish Peace Aims

By Israel Goldstein *

JEWS have even a greater stake in a well-ordered world than most peoples, since an ill-ordered world bears hardest on minority groups, and of those groups the Jews are most vulnerable. When, as, and if the problems of other European minorities are solved, the Jewish problem in Europe, because of its unique features, will therefore require a special kind of solution in addition to what may be done about the general solution of the world's postwar problems.

In all fairness it should be said that this formulation of the matter may not be acceptable to some of my fellow Jews. In the opinion of the great majority of my people who have been giving thought to these questions, however, the realistic rather than the optative view of the situation prevails, and in their thinking, their studies, and their recommendations, they are concerned with human nature and with social patterns as of the year 1950 rather than as of a century or a millennium later.

It is in the realm of the proximate rather than the ultimate peace aims that the Jewish question demands special consideration. If it continues to remain unsolved, this will be one of the most explosive factors menacing Europe's peace structure as a whole.

What is this special Jewish problem and what is the proposed solution to it? The problem is that of six million Jews in the areas known before the war as Poland, Rumania, Austria, Hungary, and Germany. By the end of this war these six million Jews may be decimated by one half. The Jews of Soviet Russia are not included. Because of the violent Nazi indoctrinations under which the youth of Germany and its satellites have grown up and because of the less violent but more traditional anti-Semitism which has prevailed in the eastern portion of this trouble zone, these millions of Jews will constitute a special problem. International guarantees of individual human rights, a universal bill of rights, will of course have to be written into the Peace Charter. It is fundamental that Jews must be guaranteed such human rights on terms of equality with all others. Yet it would be fatuous to assume that thereby the local anti-Jewish prejudices will be solved in the face of a likely postwar aftermath of economic impoverishment, unemployment, and possibly intensified nationalism with its concomitant hostility to all atypical groups.

* President, Synagogue Council of America. An address delivered in a symposium under the auspices of the National Conference of Christians and Jews, October, 1942.

The solution which is being contemplated by many students of the postwar problem not only in relation to Jews but to millions of other Europeans is emigration to more sparsely populated continents. It is urged that restrictive immigration policies should be lifted and that large-scale international financing for a comprehensive transmigration program will probably be needed. Whatever relief and rehabilitation will be thus made available to the hard-pressed populations of Europe should be available in a proportionate measure to the Jewish populations as well.

In the opinion of most Jews Palestine will be most suitable for Jews. It is a land to which Jews have a historic claim beyond the broadly human claim which they may have to immigration into other lands. Palestine, despite its size, has in recent years absorbed more refugees than any other land without crowding out the Arab population, and has been the most successful colonization epic in our time, economically, culturally, and spiritually. According to such experts as Dr. Walter Loudermilk, of the United States Soil Conservation Bureau, Palestine has room for at least another two million immigrants.

The emigration of two million Jews from Europe into Palestine would solve or at least ameliorate several problems at the same time. It would ease if not eliminate the anti-Jewish pressure in European lands. It would ease the pressure of Jewish emigration to other lands where, judging by precedents, large-scale Jewish immigration might create its own problems of anti-Semitism. It would establish in Palestine a substantial community which would become a leaven for economic advancement and democratic idealism throughout the Near and Middle East, and would further the Jewish spiritual and cultural renascence which has already begun.

The creation of the conditions which would make possible large-scale immigration and settlement of Jews in Palestine will be an international responsibility. Various objections will be raised. Some Britishers will be reluctant to give up their present control, and Arab political leaders will desire to impose Arab control in Palestine. It will be recognized, however, that while 30 million Arabs live in self-governing Arab lands, such as Egypt, Iraq, Syria, Saudia, and Yemen, millions of Jews are homeless and underprivileged. If the dictates of larger justice prevail, Jewish claims to Palestine should weigh decisively in the balance.

Norman Angell, Reinhold Niebuhr, and other Christian thinkers have recognized these special aspects of the postwar problem and have forthrightly dwelt upon them. An American group of Christian churchmen, Catholics and Protestants,

headed by Dr. Henry A. Atkinson, of the Church Peace Union, adopted a statement last June which looks forward to the establishment in Central Europe of a "social structure conformable with accepted Christian principles, in which it will be possible for Jews, as for all others, to live in dignity and freedom." But the statement continues by saying that "for large sections of European Jewry, migration represents the only practical program," and concludes: "It is our conviction . . . that in the postwar settlement Palestine should be made accessible to Jewish refugees from lands of persecution. We turn to our fellow Christians asking that they concur in this statement and give their moral support in presenting this viewpoint to the American public, so that when the foundations of the peace are laid the historic injustice to the Jewish group may at last find a substantial correction."[1]

With regard to the general questions involved in the discussion of peace aims, the views expressed by Jewish religious bodies are for the most part not essentially different from those adopted by Christian bodies. The Chief Rabbi of England has endorsed the ten points set forth jointly by leaders of the Anglican Church.

The statements of rabbinical bodies in America reveal a large area of kinship with Catholic and Protestant formulations, except that the approach is in the Mosaic, Prophetic, and Rabbinic tradition. There is the note of penitence, recognizing that all of us have had a share of guilt in the conditions which have been in part responsible for World War II. There is also the note of precaution against the possibility of a World War III, by fixing attention on the requirements of economic, social, and political justice. And there is the common postulate of an international body and the participation of the United States in it for the administration of the world order after the war. It is urged that international co-operation must be economic as well as political. The statement of the Rabbinical Assembly affirms further the values of nationalism while warning against its abuses, stresses the concept of cultural pluralism as the basis for a civilized society, advocates the right of the Jewish people to Palestine, and asserts that the world will know no peace as long as anti-Semitism can be exploited by arbitrary, aggressive powers.

It is our hope that the several faiths may succeed in integrating their respective postulates of the postwar world into a united attack upon the barriers which stand in the way of building the Tabernacle of tomorrow after the pattern on the Mount.

[1] From the statement as cited by Louis Minsky in his article on "Religious Groups and the Postwar World" in *The Contemporary Jewish Record* of August, 1942.

The Mosaic That Is India

By Herbert L. Matthews *

From *The New York Times Magazine*,
November 29, 1942. Used with permission.

DIOGENES searching for an honest man had nothing on the poor American correspondent seeking something or some place typically Indian. Even Gandhi, when he wanted to settle down, could not do any better than to choose the geographical center of India, just outside Wardha. It was the only way he could get a spot symbolically representative of India as a whole.

Certainly Delhi is not India any more than Washington is the United States. Here you meet politicos, rich industrialists, civil servants—all those educated Indians who have something to do with the government or politics. They are the ones who are going to run India someday, and a strong case could be made for the argument that they really represent a majority of their countrymen, however inarticulate those millions may be. They could also argue that they are typical Indians, but they themselves certainly are a tiny minority in the sea of humanity that makes up India. This is an agricultural country. More than nine out of ten Indians are cultivators of the soil—and, with rare exceptions, humble and poverty-stricken. If they could argue at all or had any ideas on politics, they would say, "We are typical Indians."

However, there is nothing so fatal as trying to understand India by oversimplification. Because then the question arises: Who is the typical cultivator? Is he a Bengali or a Pathan from the North West Frontier? Is he a Madrasi or a Punjabi? Is he a man from the United Provinces who knows Gandhi and what Gandhi stands for, or is he a peasant from a backward Rajputana State who never heard of the All-India Congress and does not even know that there's a war on? Even Mr. Gandhi's scheme of choosing the geographical center of India is valid only as long as India remains united, which it won't be if Mohammed Ali Jinnah has his way and forms a separate Pakistan.

One gets dizzy thinking about these things, but we had better try to put the mosaic together and see what kind of picture it makes.

"He that knows which way to direct his view sees much in a little time," Samuel Johnson wrote to his friend Baretti. Let's make two quick journeys, one south, one north, and see what is to be found.

* Special *New York Times* correspondent in the Far East.

Go south, and you strike that vast conglomeration of States called Rajputana. Go north, and you enter the Punjab. The Rajputs are great fighters, and in the Punjab are the equally noted Sikhs and Moslems who for generations have provided India—and England—with fighting stock.

There are people who tell you the Hindu Chattras of Allahabad or the Bengalis are not martial races. However, when you talk to a man like the commandant of India's West Point—the Indian Military Academy at Dehradun—you learn that his experience shows one Indian isn't any better than another. Other people never stop talking about communal differences and many—especially the British—lay there the root of all India's troubles. But you go to a village in Bundi or Jaipur State and you learn that in the villages Hindus and Moslems have always lived together amicably. You go to an army cantonment like Dehradun and find that there is no communal trouble in the army and never has been any.

That makes it seem as if caste distinctions are not quite so fundamental as they are made out to be. Indians are willing to consider themselves simply as Indians, and that is one way of forming a nation.

The contrast between town and country, capital and provinces, holds just as much for the British as for the Indians. Here at Delhi you meet more or less high officials of the civil service—generally conscientious, efficient, earnest men who are doing an honest job and doing it well. Lots of them have served in the country districts and are ending their careers at the seat of Federal Government. They are not tyrants, they are not getting exorbitant salaries, they do not hate and despise the Indians. On the contrary, they mean to do well by the Indians and most of them sincerely believe they are serving the cause of India just as much as the cause of England.

All that must be admitted, because it is true. But look at the lives of these men. They work in Delhi and rarely leave it except—before the war—to go to Simla in summer. They see only the Anglicized Indians who work for them, or else their own colleagues and superiors, who are English. They must lose contact with the Indian people. Their ideas of India must be based largely on what they knew five, ten, or more years ago out in the villages and small towns. Now they are on pedestals. They are symbols of what the nationalist Indian hates.

But come to the villages and you will find that Indians and Britishers get along in the friendliest fashion. There you see evidences of what England has done for this country—irrigation, roads, intensified cultivation, hospitals, schools. The Indian Nationalists blame the British for the appalling illiteracy which still re-

mains after 200 years of British rule. That is a charge which it is not easy to escape, but in places where the British leave the Indian alone—in the Indian States—illiteracy is generally higher than in British India.

Out in the country English district commissioners go unarmed and generally unaccompanied, and it is only when there is political trouble, as at present, that they are in the slightest danger. They get to know the Indians as well as Anglo-Saxons can know them, and the cultivators seem to appreciate that fact.

To be sure, it may be ignorance on the part of the cultivator. An All-India Congressman comes along and, if possible, makes him realize what independence means and how much better off he would be with an enlightened Indian government; he says that when the British go there will be no more taxes and everybody will prosper. Then the villager shouts, "Quit India!" or, "Long Live the Revolution!" This does not alter the fact that out in the countryside Britishers and Indians have got along together for generations, not because the British have tyrannized over the Indians but because they have done a pretty good job of administration.

To the outsider there must be something wrong with British rule if, after 200 years, the Indian people have a lower nutrition level and a higher incidence of ill health than any people in the world.

The British have done much for the Indian's health, but obviously it has not been enough, since one in every four Indians has malaria every year, and cholera, dysentery, typhoid, and other diseases are frightfully common.

It is all a part of that Indian enigma which is so hard to solve. You run between town and country, capital and provinces, receiving impressions. Sometimes they fit into one picture, sometimes into another.

In Delhi a multimillionaire displays proudly his great textile factories. In Bundi a Maharaja consults horoscopes before holding a council of state. Both are typical of India. You can have modern hotels with pedigreed lap dogs for companions or village hovels around which tigers hover. You have to add them all together, and avoid the temptation to "shake well and throw out of the window." You can't get rid of India so easily.

And so one gets back to Delhi, where there is complete awareness of all that India means to the war. But Delhi and Bundi can't get together. They are two pieces of the same picture puzzle and from them one gets a vague idea of what India is like. There is a common denominator somewhere. No Indian and no Englishman has found it yet. Indeed, it may take fifty years of civil wars after this one to find that binding force which will make unity out of all these contrasts.

An Open Letter[*]

This letter was in the nature of an editorial in The Beverage Bulletin, *published by Milton S. Kronheim & Son, Inc., wholesale liquor dealer of Washington, D. C. We reproduce it here because of its amazingly frank and accurate analysis of the liquor situation and its penetrating gauge of the shortening temper of the public in relation to this "purely luxury business."*

TO ALL THOSE WHO WANT TO KEEP THE ALCOHOLIC BEVERAGE BUSINESS ALIVE:

We have just seen the United States Senate defeat the Lee amendment to the draft bill which would have made possible the imposition of prohibition upon a large part of the country.

With the rest of the industry and with the President and high commanders of the Army and Navy who led the fight against the amendment we rejoice in its defeat because if it had been adopted this amendment would have led the country back to intolerable conditions.

Since the amendment has been defeated it behooves all those interested in preserving legal liquor to give thought to the amendment, to the strength that its proponents showed, to the reasons for its advancement, and to the reasons for its defeat. . . .

The defeat of the Lee amendment carries with it a great danger to the alcoholic beverage industry.[1]

That is the plain and important fact that all of those in the industry who are commenting on the event seem to be overlooking.

The danger lies in the fact that defeat of the amendment may perpetuate the blindness with which the industry seems to be afflicted. And as long as the industry remains blind to conditions as they exist the business is liable to destruction.

The Lee amendment was defeated because common sense still prevails and because the United States Senate had the courage to withstand the demands of a heavy pressure minority. It was NOT defeated because the American public or the Senate esteems the alcoholic beverage industry or the method of that industry's conduct. And further, it was NOT defeated by the adoption by certain industry organizations of semipressure tactics of their own.

This industry cannot afford to sit back and contemplate the defeat of the Lee amendment through rose-colored glasses while telling itself: "Everybody loves me. I'll go along my merry way and nothing will happen to me."

The fact is that despite the beating the Lee amendment took, something, or rather, some things, are going to happen to this industry. Further-

[*] The letter has been printed in leaflet form by the Committee on Civic Affairs of the Federation of Churches of Washington, D. C.

[1] Italics emphasize points as in original editorial.

more, they are going to happen within a very short time. And unless the industry does something about it those things will be much more effective in accomplishing its destruction than would be the adoption of a half-dozen Lee amendments.

In thinking about the beverage industry these days, it should be borne in mind that it is no longer a manufacturing business. It is purely a selling and buying business. All of that part of the industry which could be of any possible use in the manufacture of war supplies is at work on that manufacture. We cannot justify the industry on the ground that part of it can be converted to making alcohol for munition purposes. That conversion is an accomplished fact.

The question now arises as to whether in the war program this business can justify the buying and selling of liquors, for the manufacture of alcohol would go on even if that buying and selling were prohibited.

We believe that that buying and selling can be and is justified, even under war conditions as they exist at the present time.

But we also believe that certain modifications and changes in the methods of buying and selling alcoholic beverages are essential if the justification of their existence is to be made clear to the general public and to the legislators who will make the final decision on whether we continue to operate or not.

A great many people are in doubt as to the wisdom or desirability of continuing the sale of liquors during the war time entirely aside from their beliefs about prohibition and temperance.

They are skeptical about the wisdom or desirability of leaving thousands of men and women employed in the liquor business when their services might be put to more useful purpose in other fields of activity.

They are skeptical about the wisdom or desirability of leaving thousands of motor vehicles with rubber tires at the disposal of the liquor business when those tires and those vehicles might be put to serving other purposes.

They are skeptical about the wisdom or desirability of permitting the liquor business to consume thousands of gallons of gasoline and oil when that gasoline and oil might be put to serving more useful purposes.

They are skeptical about the wisdom or desirability of permitting the liquor business to occupy space in stores and warehouses when that space might be used in a direct war effort.

They are skeptical about the wisdom or desirability of permitting the liquor business to use great quantities of materials, such as glass, paper, and caps when such materials consume time of workers in manufacturing.

They are skeptical about the wisdom or desirability of devoting to the liquor business railroad cars and

shipping space which might be used for transporting men and freight more necessary to the war effort.

With this skepticism existing not only among the enemies of the business, but among many of its friends, it is obvious that the business exists only on sufferance. *The tendency to permit it to operate will decrease as the war pressure increases, and you may rest assured that the war pressure will continue to increase.*

Consequently anyone who thinks that the defeat of the Lee amendment ends the peril to the industry is living in a fool's paradise.

The Lee amendment was only the beginning. Furthermore, it was probably the weakest pawn that could have been played in the game, and it was played at an inappropriate time from the standpoint of the trade's enemies. The real danger still exists. The real danger still grows. What is the business doing about this real danger? The answer is NOTHING.

That is probably not the complete answer. The business is doing nothing to ABATE the real danger. It is doing many things to INCREASE that danger.

We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of man power and material power in the business along many lines. We are consuming materials that we don't have to consume. We are using more gasoline and oil than we need to use. We are using more space than we need to use.

And more than that we are shouting to the public that we are using these things while the public knows that we are a nonessential and purely luxury business.

If this business wants to cut down the danger that it finds itself in, if it wants to weather the storm which its own actions are brewing, its course is simple.

It must find a seat in the back of the hall and sit in it and keep quiet.

To carry out that prescription would bring drastic changes. It would mean the end of ALL advertising—retail, wholesale, and distiller. It would mean the end of the display of liquor, in windows, on bars, and everywhere else. *It would mean that we would have liquor for sale and that is all.*

The public that wants liquor would find it in its legal place. The public that doesn't want liquor and, in fact, doesn't want anything that isn't directly helpful to the war effort, wouldn't have liquor flaunted in its face every time it listened to the radio, read a newspaper, or walked down the street.

That is the only way for the industry to meet the real danger to its existence.

Has the industry the courage to meet that challenge and conduct itself on that basis?

The C. I. O. Meets

As reported by Lewis O. Hartman *

PHILIP MURRAY, the forceful president of the Congress of Industrial Organizations, which met in November for its national convention at the Hotel Statler in Boston, is not a "big, bad wolf." He impresses one, rather, as a leader of keen intelligence, of broad abilities, of honesty and directness, deeply interested in the welfare of labor and the future of his country. Nor is his organization a group of anarchists and Communists bent on the destruction of Church and State as some sinister propaganda and downright falsifications have led many well-meaning Christian people to believe.

In closing his report to the congress, in which he reviewed the work of the year, Mr. Murray said, "It seems to me most fitting to close this report by thanking divine Providence for the freedom under which labor organizations are able to meet in this great nation." That sentence, with a slight change or two, might well have been a quotation from the conclusion of a bishop's report to his Church.

From Cardinal O'Connell of the Roman Catholic Church came a message of greeting and welcome to the convention. G. Bromley Oxnam, of the Methodist Church, sent a letter in which he said: "The Church has long since seen that the ethical ideals of our faith must be translated into the realities of economic and social justice. The extraordinary service of the C. I. O. in bringing economic justice to the workers of this nation is one in which the Church rejoices. It is to be hoped that when at last this war is won men of all faiths may unite with great organizations such as your own to the end that the liberty we have preserved and the equality we intend to achieve may enable us to move to fraternity."

There were in the convention 328 delegates, representing national and international unions and organizing committees, state and industrial union councils, and local industrial unions. They represented a good cross section of American life. They were earnest, alert, responsive, and those who gained the microphone made excellent speeches, logical, impressive, and in some instances eloquent. The spirit of the convention likewise was good. There were men and women; whites and Negroes; Roman Catholics, Protestants, and Jews; labor leaders and workers in steel, textiles, the automotive, and other industries all seated together in the convention.

* President of the Associated Church Press and editor of *Zion's Herald*. Used with permission.

The convention was a living illustration of brotherhood in action, each for all and all for each. There was no discrimination, no class lines, no spirit of condescension. More than the average American realizes, the toilers of this country are closely bound together. If one is hurt, all are hurt; if one succeeds, all succeed; and collective bargaining is to them the symbol of this solidarity. The members of the organization are on fire for a cause. They are not a decadent group. They have goals, and they are willing to sacrifice to the limit to reach them. The laborers of America are striving for fair play, for justice, for decent living, for proper respect for human personality, for democracy, for the welfare of their native land. They have the "do or die" spirit so much needed everywhere in this nation, needed even in the churches.

The two words "human welfare" might well be set up as the motto of the C. I. O. During the sessions of the convention this note was sounded again and again. The subjects dealt with had to do with civil liberties, agriculture and the war, a war program for Federal workers, compensations for death or injury of civilian workers, the recent elections, grievances of transport workers, the rights of New York City employees to organize, total war mobilization, and many others, all of them touching on the rights of men and women as human beings to freedom, security, fair treatment, and decent living.

The C. I. O. convention was a patriotic body. When, on Armistice Day, Senator Claude Pepper of Florida made his stirring and highly illuminating address on the war effort, uncovering mistakes and abuses, and indicating legislative needs to remedy bad situations, his words provoked frequent applause; but the whole audience sat in tense silence when, at the close of the address, the speaker made reference to Prime Minister Churchill's unfortunate remark to the effect that Britain would hold what she had. "I saw something in the paper a day ago," Senator Pepper said. "I will not quote the authority of it. It came from abroad. It struck a chill in my heart. The leader of a great nation said something that indicated that consideration of empire had not been eliminated from the objectives of war. . . . If we haven't learned that humility and humbleness of spirit which transcends all material considerations, if we are not sincere when we say we fight for democracy, we prepare to betray another generation."

In the course of a debate Thursday on a patriotic resolution, one leader declared, "We pledge our all—our very lives—to our Commander in Chief, and we mean just what we say." Again and again, the delegates were exhorted not to countenance strikes during the war but to speed up production. There was

never a wavering note in the all-out patriotism of the C. I. O.

President Philip Murray at the request of the editor of *Zion's Herald* wrote a special message to the Church. This is what he said:

"If, instead of being swayed by the things many antiunion elements say about the C. I. O., we seek to understand the fundamental principles of this great American labor organization, I am sure that the Christian churches of this country will find much in common between the C. I. O. and their own splendid endeavors.

"The C. I. O. was born out of the necessity of bringing to the millions in industry the benefits of unionism and collective bargaining. Its philosophy runs simply to this fundamental need: to improve the status of the family life, thereby, of necessity, improving the status of this nation. Certainly no right-thinking person can find fault with that.

"Members of the C. I. O. comprise a cross section of the people—all primarily concerned with the things which concern every other section of our population. We are neither all saints nor all sinners. We are just about the same as other people.

"I believe the Christian churches of this nation owe it to themselves and to their mission in life to study the C. I. O. impartially and without passion. In many sections of the country we have had splendid support in our endeavors from both Protestant and Catholic churches after they once understood what we were trying to do.

"The C. I. O. sincerely wants to be understood. Labor has no grudge against the Church. Labor simply wants the Church to understand what its unions are trying to achieve; how unions are absolutely necessary in this great democracy, which, pray God, will be preserved. The Church can be of inestimable value to its members, millions of whom are C. I. O. members, if it will just try to understand this movement. This understanding will beget fraternalism.

"In a spiritual way the Church is bringing to its members the wisdom, the teachings, the comfort of a divine Providence. In a material way the C. I. O. is seeking to bring to its members—to the family—a little more of the good things of life which God in his infinite wisdom has decreed men should have."

"He who knows only his own side of the case knows little of that. His reasons may be good, and no one may have been able to refute them. But if he is equally unable to refute the reasons on the opposite side, if he does not so much as know what they are, he has no ground for preferring either opinion."

—John Stuart Mill.

For Tim

Christian Brotherhood

Some years ago Professor Otto Justice Baab wrote a book called *Jesus Christ Our Lord*. Its starting point was the faith that Christ is the self-revelation of God, and from there it went on to affirm what that meant in terms of the quality of our social relationships.

That Christ is indeed the Son of God means that the practice of brotherhood is an absolute in Christian living. In the Christian faith, brotherhood finds its ultimate ground. It does not rest upon one's love toward another, upon one's love toward God; but upon God's love toward both oneself and another whoever "one" and this "other" may be.

But brotherhood is not fulfilled in affirmation. It is fulfilled in life broader and more inclusive in its social relationships than those who love us and do us good, those whom we like and agree with, those of our race, or nation, or social status, or with whom we have intimate congeniality. Brotherhood finds its fulfillment in life, which includes all who share life with us whoever and wherever they may be.

Christian brotherhood is not something static, like a picture that one sees and admires but toward which one's attitude is that of an observer. Christian brotherhood is dynamic, like the waters of a mighty river that overflows a dam, pouring its life-giving elements out through a thousand and one channels to reclaim for life an area that is dry and waste. If the world is to be reclaimed from the wastage of today's war, the world must feel the healing impact of Christian brotherhood reaching out into every form of social relationship.

Churches in Action

On a Friday evening a session decided that there ought to be music on Sunday morning and spent the week end getting up a choir and securing an organist. . . . A minister and his wife agreed that next month there should be a Church School and began looking around for teachers and lesson materials. . . . In the last week of the church year, some church women decided that something should be done about a contribution toward the missionary work of the church.

A dream? Of course! For in practice, the great tasks of the church are left neither to happenstance nor to individual whim. We allocate specific responsibility to a group from whom comes careful planning, a program, and alertness to the developing situation.

Similar responsibility issuing in preparedness, program, and continuing

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leadership is called for if churches are to express their Kingdom-mindedness in community and national life. Presbytery committees on Social Education and Action are reporting an increasing number of churches that are responding to the General Assembly recommendation for Social Education and Action committees in our local churches. These committees are being helpful along many lines: They help to make Social Education and Action an integral part of the church's life and program; they lead church members to a more active interest and participation in community activities in relation to such issues as liquor control, recreational opportunities, race discrimination, housing, et cetera; through them their churches undertake study and action on behalf of a righteous peace; because of them the Christian public opinion among their church members is more likely to express itself in pending legislation before Congress, such as the Lee Amendment to the draft bill, the anti-poll-tax bill, and others; through co-operation with other church bodies, civic groups, and social agencies, they bring the strength of their churches into a united effort for a better community.

A committee as small as three, consisting of a member of the session, a representative of the women's organization, and one from the church at large, can be effective in many churches. Larger churches find it advisable to expand this number to as high as twelve perhaps. The Presbytery Committee and the Department of Social Education and Action, in Philadelphia, are sources for suggestions regarding programs and activities.

Here and There

The ministers of the Church have received in recent months two mailings from the Department of Social Education and Action bringing worth-while materials related to the faith that will work toward a lasting peace and to brotherhood across racial and cultural lines. These mailings were made possible by the generosity of persons who are especially concerned about the witness of the Church in these vital areas of Christian living. . . . The mails are uncertain these days, so we are sending SOCIAL PROGRESS to press a week earlier so that it may reach you by the first of each month if possible. . . . A preview of coming issues: An Easter message from Dr. Ganse Little, Columbus, Ohio; an article by Dr. James E. Clarke, Moderator of the Synod of Midsouth, on Christian race relations; an article " 'Search the Scriptures; for in Them . . .' " by George William Brown, Minister, West Presbyterian Church, Binghamton; and a discussion of organized agriculture and organized labor by Benson Y. Landis, of the Federal Council of Churches.

Wartime Service Reporter

Church Ministry to Industrial Workers

By Alcwyn L. Roberts *

THE responsibility of the churches in a war industry area, as I see it, is in three phases," writes a Presbyterian Wartime Service worker from the West Coast. "First, to make the initial contact with the newcomers; second, to strengthen and enlarge their own programs so that they have something worth-while to offer the new people; third, to meet the non-religious needs of new people so far as they can and so far as other community agencies are not meeting these needs."

The War Industries Service of the Presbyterian Wartime Service Commission has been helping churches, for the past seventeen months, to do these very things. As millions of Americans have moved from established homes and communities into new, booming, war industrial areas our Presbyterian Church has extended its ministry with increasing power and effect. The problem of mobility, which will become increasingly acute within the next nine months as perhaps a million and a half more move into war industrial areas, has been faced. Intensive study and planning by presbytery, synod, and national leaders to be completed by April 1, 1943, will assure increased effectiveness and thoroughness in adjusting the Church to the changing structure of national life.

The parish worker quoted in the opening paragraph is serving in one of the hundred War Industries Service projects. In a community which has grown from 18,000 to almost 70,000, she assists Presbyterian pastors, works co-operatively with parish workers of other denominations, and gives a large portion of her time in assisting churches of the area to plan their programs so that they may effectively minister to these newcomers. In a recent report she writes: "Most of the schools are on double shift and the extra leisure is hard on the children, especially those who have the afternoon off. This town has practically no recreational facilities and in many homes both of the parents work, leaving the children with no supervision."

The radio is one of the methods used by a Presbyterian parish worker in a Southern war industry community where she has been working for a year. She broadcasts from the

* Director of War Industries Service.

local station at 2:15 P.M. on three afternoons each week. Against the background music of "The Lord's Prayer" she speaks these words at the opening of each program: "We bring to you at this time 'Quiet Strength' which is dedicated to all new Huntsville people brought here in behalf of defense industry or the victory effort. So whether you live in a trailer, rooming house, hotel, or new home—whatever your race or creed may be—tune in and share these moments with us."

Parish workers, in the course of their activities, are called upon to minister to family and child welfare, which call for their professional skill and training. Many of these difficulties in family life root in wartime tensions and the chaotic state of the home with cramped quarters and unfamiliar and often unfriendly surroundings. Poverty, however, is often a cause even in the seeming plenty of a "boom town" area. With additional large numbers of women going into war industries the problem of child care will become even more acute than at present.

The establishment of new Sunday Schools and the organization of new churches where large groups of people are brought together in new neighborhoods and entirely new communities has been the concern of the War Industries Service. Much of this new work is temporary, some is permanent, and a great deal may become permanent. For all these projects the War Industries Service has been called upon to provide funds for buildings, facilities, and for personnel.

Interdenominational co-operation, to avoid waste, overlapping, and duplication, is increasingly effective through the Christian Commission for Camp and Defense Communities.[1] Co-operation has been achieved in survey and program building, in the creation of materials, in the financing of interdenominational parish workers and chaplains for the more acute war industrial areas, and in government and U.S.O. relations.

Much of the war industrial work is designed to open new methods of ministry and to maintain and extend the influence and effective ministry of the Church in the face of extreme mobility of population.

Thoroughgoing consideration of wartime problems of new populations, stranded churches, and recurring civic and social problems which lend themselves to special treatment during wartime, is assured by the series of administrative conferences conducted by the Board of National Missions. Through such careful study, planning, and decisive action that the Church will move out of the war period strengthened to meet the rigorous demands of the postwar period.

[1] Wartime service agency of the Federal Council, the Home Missions Council, the General Commission on Army and Navy Chaplains, and the International Council of Religious Education.

The Philippines

A Pattern for the Future *

ON THE seventh anniversary of the founding of the Philippine Commonwealth on November 15, 1935, Manuel Quezon, President of the Philippine Government-in-Exile, spoke to the world on a world-wide broadcast in which President Roosevelt and President Avila Camacho of Mexico also participated.

In his address, President Quezon recalled how last year in the Presidential Palace of the Philippines he had watched motion pictures of President Roosevelt and Prime Minister Churchill signing the Atlantic Charter.

"I saw," said the Filipino president, "not something brand-new and untested, but rather a restatement of faith in what already had been done in the Philippines before my very eyes.

"We already knew the meaning of the Atlantic Charter, for our own country had been the testing ground for the practical solution of the problems that must be met in achieving the God-given right of the people's freedom. In two generations we have achieved the wide span from oppression to self-government.

"We offer to the world," said President Quezon, "the record of the Philippines as an answer to anyone who would consider the Atlantic Charter illusory or impractical. It is a signpost for all mankind to read. It is the factual evidence of what can and should be done, everywhere, and for every people. It points to a goal that can be reached, however long and hard the road may be."

The record of the Philippines is, indeed, an inspiration to other nations who desire independence. The United States took control of the islands 44 years ago at the end of the Spanish-American War, paying $20,000,000 to Spain in the peace settlement.

Our announced intention was to prepare the Filipinos to rule themselves, and we set up a colonial system quite different from the imperialism of the Old World nations.

There was, of course, the difficult time of military occupation, but as years passed remarkable results of this new type of colonial policy became evident. Diseases, such as cholera, bubonic plague, typhus, and beriberi, disappeared or came under control, and the population trebled. Half of its 16 million people are now literate in either Spanish or English or both. There were 8,000 schools and colleges before the Japanese occupation, and thousands of Filipinos have studied in American schools

* From *Every Week*, issue of November 30-December 4, 1942. Published by American Education Press, Inc. Used with permission.

and colleges. Hospitals, public utilities, and roads have been built.

The preparation for self-government went hand in hand with the improvement of material conditions. Democratic institutions of American model were set up. The people were allowed to vote as soon as they were sufficiently educated. Most local officials were elected and a system of civil service was established.

The establishment of the Philippine Commonwealth seven years ago was the most important step toward freedom for the islands, and after a ten-year period of gradual change the islands were to have complete independence in 1946.

It was President Roosevelt who suggested that the development of that nation might be a pattern for others. He put it this way:

"I like to think that the history of the Philippine Islands in the last 44 years provides in a very real sense a pattern for the future of other small nations and peoples of the world. It is a pattern of what men of good will look forward to in the future—a pattern of a global civilization which recognizes no limitations of religion, or creed, or of race.

"But we must remember that such a pattern is based on two important factors. The first is that there shall be a period of preparation, education, and development of physical, social, and economic needs. The second is that there be a period of training for independence through the practice of more and more self-government, beginning with local government and passing on through the various steps to complete statehood. . . .

"We in the United States did not arrive at full national independence until we had gone through the preliminary stages. The town meetings in the New England colonies and the similar local organizations in other colonies gradually led to county government, and then to state government. That whole process of political training and development preceded the final formation of our permanent Federal Government in 1789.

"Such training for independence is essential to the stability of independence in almost every part of the world. Some peoples need more intensive training and longer years of it; others require far less training and shorter periods of time."

The Philippine Commonwealth is a member of the United Nations. Its people look forward to the day when they will not only have complete independence, but will stand as an example for all other small nations who hope to win freedom for themselves.

Our Men in Civilian Public Service

By Ralph N. Mould *

THAT there ought soon to emerge a New Testament attitude in the Presbyterian Church toward our 130 members now in 33 Civilian Public Service camps across the country becomes abundantly clear as we scrutinize the history, current situation, and future of this novel and never-to-be-brushed-off relationship. Men will long remember and appraise the kind of Churchliness and Christliness appearing in the Presbyterian household's first treatment of its pacifist sons in wartime. Note, significantly, for this socially beset twentieth century, that here is a Presbyterian minority group constituted along ethical not doctrinal lines! And rejoice that so far there has resulted not separation but deepened fellowship, however attenuated as yet!

The C. O. minority problem is still a problem, however, and its handling by the Church leaves much to be desired and faced. Lukewarm concern among our clergy, downright lack of facts among our laity, a $20,000 "debt" steadily mounting without adequate provision for its reduction, and an at-anchor "official" policy that amounts to drift, are the red flares signaling for further help.

From the meeting of General Assembly in May of 1941 (soon after the advent of Selective Service) until August of 1942 the Presbyterian Church adopted a worthy attitude toward its C. O. members. The Church harked back to its doctrine, "God alone is Lord of the conscience," and promised to uphold in undiminished fellowship its conscientious objectors. Moreover, the General Assembly designated its office in Philadelphia "as a place to recieve from interested churches and individuals," funds for the "relief" of conscientious objectors, and approved the recommendation that the General Assembly "petition the Congress to furnish normal support" for men assigned to the C.P.S. camps, set up and directed by the "peace churches"—the Friends, Mennonites, and Brethren—in which maintenance charges for each man amount to $35 monthly.

The Stated Clerk of the General Assembly wrote a letter to campers apprising them of these actions, and he applied the $3,200 received during the first 18 months proportionately to the support of those men who replied to his letter asking such help in the absence of personal or other available funds. This was done through the National Service Board for Religious Objectors, the interdenominational liaison agency set up in Washington to which the Presby-

* Minister, Second Presbyterian Church, Germantown, Philadelphia.

terian Church contributes $30 monthly for office maintenance.

The Stated Clerk of the Presbyterian General Assembly also conferred with the N.S.B.R.O. and a year ago, as directed by the Assembly, in company with certain Methodist and Lutheran leaders, he pressed for Government-supported camps. This effort proved abortive because of opposition within the N.S.B.R.O. and an overwhelmingly negative vote among the campers themselves.

This "Old Testament" period was characterized by a moral but nonetheless legalistic attitude. The Church turned to its law or doctrine and lived up to the letter of it. In channeling support for campers it did slightly more than the minimal decent thing, but even so the giving was optional and most casual. There was a dutiful recognition of the validity of individual Christian conscience but almost nothing of the Spirit which once prompted James to ask: "If . . . one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

To meet and improve this picture, which was high lighted by a financial obligation, then $12,000, 35 ministers of all persuasions about war in September last joined in forming a voluntary group known as the Council for Presbyterians in Civilian Public Service. The former Moderator, William Lindsay Young, was appointed Chairman and its personnel included many other well-recognized leaders.

A few Council members, among them the writer as Council Secretary, expressed their wish to supplement existing work for C.P.S. support to the Stated Clerk of the General Assembly, and with his entirely sympathetic approval issued in October, 1942, the leaflet entitled *Redeeming a Pledge*. This strictly factual 4-page leaflet, of which 10,000 copies have now been distributed, was sent with a letter to all Presbyterian pastors, and other ministers in our seminaries and colleges and Boards, and a much smaller list of lay leaders.

The month following C.P.S. receipts rose from a previous monthly average of $182 to $1,190; since then the monthly income has held around $1,000.

Yet, in spite of these efforts to put heart into the "law," there are many deficiencies in the present arrangements. Other denominations have officially delegated committees or agencies for regularly forwarding their C.P.S. affairs and representation within the N.S.B.R.O. Our Presbyterian Church has no such committee. There will be 8,000 or more men in C.P.S. in 1943. Forty-three per cent of these will be from the nonpeace Churches, and Presbyterians will probably reach the number of 200. Eighty per cent of our

men will be in Friends' camps. If we do not reduce our present "debt" of $20,000 and underwrite next year's maintenance costs for Presbyterians of at least $25,000 more, these deficits will be another charge on the already overtaxed generosity of Friends, Mennonites, and Brethren. And unless Churches like ours bear witness to specific, worth-while work projects facilitating the rapid expansion of "detached service," by which a camper can earn his way and self-respect, our Presbyterian obligation will run nearer $75,000. Space does not permit discussion of the still very live issue of Government camps, but my individual conviction is that Government camps, while perhaps desirable to ease the financial load and a camp minority feeling of compromise, afford no real or Christian solution.

There is good reason to believe that the Church will move ahead into a New Testament conception of its relation to its members in C.P.S. when the General Assembly convenes in Detroit three months hence. The passage of time and information have brought us to the realization that our C.O's, whatever their opinions, are sincere individuals in Christ who deserve, just as our men in service do, our utmost respect and love. If the Church is the Church of Christ it will rejoice that the Spirit works in them (it "bloweth where it listeth"), hold them truly as brothers in Christ, and do all in its power now to honor and conserve their witness. If such a New Testament attitude and purpose prevail at the 155th General Assembly they could well be crystallized into the following two-fold plan:

(1) Let the Assembly create a 10-man Presbyterian Committee on Civilian Public Service composed of three members from the General Council, three members from the Committee on Social Education and Action, and four members from the Church at large, with power to act. This Committee should draw greatly upon the resources of the Department of Social Education and Action, and quite naturally center there—its familiarity with work projects would be of large assistance.

(2) Let the Assembly direct the Wartime Service Fund Commission to allocate two per cent of next year's budget to support Presbyterians in Civilian Public Service. On the basis of this year's figures that would mean $20,000, which would not fully cover the needs but would help to "redeem our pledge." If it is objected that this plan would be explosive and impractical, I believe the sufficient answer is that if the moral claim of Christ is in this then we should as a Church be forthright in presenting the claim to our people. I have faith that the Presbyterian Church will measure up, and we shall emerge into our New Testament period.

In the Power of the Spirit

(Continued from page 3)

for those who can work; (3) security for those who need it; (4) the ending of all privileges for the few; (5) preservation of civil liberties for all.

Certainly none of us would deny that these five requisites are based on the elementary principles of Christian justice. I gladly pledge myself, as I would ask you to pledge yourselves, for at least this measure of social justice.

Some might seek to go much farther toward real social and economic equality, but if we could accomplish fully these five objectives in a comparatively short period of time, we might at least claim to have played some part in carrying out our Master's direction: "This do, and thou shalt live."

Let me spend a moment impressing you with the implications of this list of objectives, for it is of no value setting out objectives unless we are determined to take the steps necessary for their attainment. If we agree they are the embodiment of the fundamental Christian principles—as, of course, we must do—nothing should stand in the way of their realization.

It may be that we ourselves are standing in the way. We may be part of some vested interest, financial or otherwise, which would have to be swept aside in order to reach our objective. It may be our way of life, our comforts, habits, or customs which would have to be interfered with.

If jobs are to be provided for all who can work, great changes will be needed in the planning and organization of production, for such things have never been possible in the past since industry was mechanized. If privilege is to be ended, then we must be prepared to give up our privileges with the rest.

If there is to be equality of opportunity for youth, then our children must share in a common system of education with those of all others. If security is to be given to all who need it, we may have to forego many things in order to provide with certainty the necessaries which others require.

These examples will indicate to you how deep are the implications we must face, both individually and as a Church, if we are to make our Christianity a living force, if the rule of God is to permeate our society.

The Church must show its faith in its own message regardless of all cost, for either the Christianity in which we believe is no more than the whited sepulcher of the Pharisees, or else it is the most real thing in our lives. We dare not preach social salvation unless we work for social justice.

The hardest part of our task will be to convince the world that no private or selfish interests should be allowed to stand in the way of the full application of the principles in which we believe. Those principles must be given preference over material gain and advantage. But we must first show the strength and power of our faith by our own example. To that end, we are banded together in the fellowship of our religion, though our fellowship seems to have lost its sense of purpose and direction.

Our principles must not only be applied in persuading others to act. They must become our own burning and fanatical convictions and so control our every action. There can be no excuse for their neglect, and no cooling off of our enthusiasm, if we are to succeed.

At no time has the challenge to our personal faith been more insistent than it is today. The world is reeling under the blows of brutal, materialistic aggression. We shall not succeed by outdoing the brutality and materialism of the evil forces against us. Our strength must be based upon our faith in God and humanity.

The Church in this hour must take up again its role of moral leadership.

Sanctuary

Brotherhood Month—February, 1943

Communion

I would be one with Thee.
And is thy brother near?
He would not come with me.
Go thou, and bring him here,
And if he does not come?
Then come not thou to me;
We must be Three in One,
Thyself and he in Me.

Loren W. Burch.[1]

Meditation

No Heaven can come to us unless our hearts can find it today. Take Heaven!
No Peace lies in the future, which is not hidden in this present little instant. Take Peace!
The gloom of the world is but a shadow; behind it, yet within our reach, is joy.
There is radiance and glory in the darkness, could we but see; and to see, we have only to look.

From a letter by Fra Giovanni in the fifteenth century.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.

I John 4: 20, 21; I Cor. 12: 12-14, 26, 27.

"A patriotic American is a man who is not niggardly and selfish in the things that he enjoys that make for human liberty and the rights of man. He wants to share them with the whole world, and he is never so proud of the great flag under which he lives as when it comes to mean to other people as well as to himself a symbol of hope and liberty." *Woodrow Wilson.*

The Fellowship of Prayer

Minister: O God, make clean our hearts within us.

People: And take not Thy Holy Spirit from us.

Minister: Let us lift up our hearts in prayer to the God of all nations, and races and tongues, in the words which our Lord Himself has taught us:

(Here let the seven petitions of the Lord's Prayer be spoken, each in a different tongue or by the representative of a different race or group. After each let the people repeat the petition in the English tongue.)

Our Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come.
Thy will be done, On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, As we forgive those who trespass against us.
And lead us not into temptation, But deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Brotherhood Prayers—Old and New

Vouchsafe unto us, O Lord God, that we may stand before Thee in purity and holiness; and, in the beauty of spiritual order, with knowledge and fear, may serve Thee, the Lord and Creator of all, to whom worship is due from all, Father, Son, and Holy Spirit, world without end. Amen.

Liturgy of the Syrian Jacobites.[2]

Grant unto us, O Lord God, that we may love one another unfeignedly; for where love is there art Thou; and he that loveth his brother is born of Thee, and dwelleth in Thee, and Thou in him. And where brethren do glorify Thee with one accord, there dost Thou pour out Thy blessing upon them. Love us, therefore, O Lord, and shed Thy love into our hearts, that we may love Thee, and our brethren in Thee and for Thee, as all children to Thee, through Jesus Christ our Lord. Amen.

Anonymous, sixteenth century.

O God, the Father of all mankind, we remember before thee those who have come from many lands to our country. Guide and protect them in the difficulties and temptations which beset them. Keep alive in their hearts the love of all that was good in their old homes, and give them insight to appreciate and share that which is good in ours. Pardon the faults of temper and manners by which we so often offend them; and grant unto us true humility, love, and patience, that we may welcome them in the spirit of the Master whom we desire to serve, thy Son, Jesus Christ our Lord. Amen. *Adapted.*

Friendship—
Heaven-sent gift so rare—
That binds the hearts of men
In one great cause,
A common good,
And gives to all
The strength of ten.
Sweet bond of faith
In things unseen
That bear fruition
In another day;
Through service
By the Spirit led
To heights of vision,
Where men pray
That one great brotherhood shall be
Throughout the world,
One entity.

Mildred Jones Keefe.[3]

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[1] *The Christian Century.*
[2] From *A Service of Ecumenical Worship* used at the Union Meeting of Protestant Organizations at Cleveland on Sunday, December 6, 1942.
[3] From *Choric Interludes,* by Mildred Jones Keefe. Expression Company. Used with permission.

The Workshop

"The Crowded Ways" was the theme of the minister's sermon on December 13 last when the Saint James Presbyterian Church, in New York City, observed Social Service Day. On that occasion the Social Service Committee of this active Negro congregation were hosts to city and community agencies for social work.

Equality of Opportunity. John Beecher, Regional Representative for the President's Committee on Fair Employment Practice, began his talk in a Fellowship Meeting of Negro and white people by saying: "I am supposed to talk to you about 'Equality of Opportunity for Employment.' I wish I could. I can only bear witness to what I have seen, to what I really know. Therefore I am going to talk about 'Inequality of Opportunity for Employment' and the discrimination which is back of it." An equal number of Negroes and Caucasians comprised this Fellowship Meeting of some 50 people. Dr. George S. Stark, pastor of the Siloam Presbyterian Church, Brooklyn, New York, was host to the meeting in his church on December 6, 1942. Charles C. Berkley, of the Brooklyn Urban League and the New York State War Council Committee on Discrimination, was the first speaker.

The development of this Fellowship in the Presbytery of Brooklyn-Nassau began in a meeting of the Committee on Social Education and Action. Rev. William T. P. Rambo, Chairman, led the Committee to concentrate on the growing tensions between different races. A subcommittee appointed to arrange for a Fellowship on the basis of equality between the Negroes and the Caucasians included members of the Brooklyn Urban League. Full understanding and equality existed among the members.

After describing many of the current subterfuges practiced by employers and unions to discriminate against Negroes in local factories and training programs connected with the war effort, Charles C. Berkley made a plea to the churches to take definite action for Christianity and democracy in industry to remove the prevailing discrimination against Negroes. The solution of the problem, according to Mr. Berkley, lies in the development of a democratic pattern in employment. We are faced not only with a race problem but the problem of America. *Reported by Warren M. Blodgett, Director of Christian Education, Presbytery of Brooklyn-Nassau.*

Philadelphia Churches Co-operate. In December a conference on postwar reconstruction and world order was held in Philadelphia. The program was well planned and the leaders outstanding; but perhaps the most notable thing about the meeting was its interdenominational character. The project was initiated by the Committee on Social Education and Action of Philadelphia and Philadelphia North. The chairman and members talked about it with friends; members of the Federation of Churches heard about it and expressed a wish to join. This was just what they had been wanting, they said, but no one had taken hold. So the conference which began as a presbytery undertaking became interdenominational, its leadership drawn from Congregational, Friends, Presbyterian, and Lutheran groups.

There were two sessions—late afternoon and evening. The afternoon session was under the chairmanship of Rev. Cameron P. Hall, Director of the Department of Social Education and Action. Its purpose was to suggest the problems and stimulate thought and questions in preparation for the address of the evening—"A Christian Outlook for the World of Tomorrow"—by

Dr. Walter W. VanKirk of the Federal Council of Churches.

Four major aspects of the job of world reconstruction and world order were sketched in briefest outline and the whole summarized into a compact and clear picture. The talks were notable for their brevity and clarity of statement of the problems and the issues involved. The four aspects of reconstruction considered were: "Political Organization for World Order," "Relief and Reconstruction," "Racial Reconciliation," "Economic Reconstruction."

Racial Discrimination was the subject of discussion and recommendation when the report of the Committee on Social Education and Action was heard at the recent meeting of the Synod of Blue Ridge. The committee, in leading discussion on the Report of the Standing Committee on Social Education and Action to the General Assembly of 1942, singled out paragraphs 22 and 24, adding thereto one recommendation.

Paragraph 22 deplores discrimination because of race or creed, commends the Government efforts to overcome military and industrial discrimination, and urges the extension of these efforts to establish equal status for all citizens. No doubt is left as to the position of the Church on the segregation issue. The synod approved this statement and recommended that the denominational press call the pulpit to preach a more courageous interracial gospel. The Church as a whole has looked upon the Negro as a mere receiver with nothing to give. On the contrary, the Negro minister, we feel, has information to give that the Church can secure from no other source, and he should have the opportunity to give it.

Paragraph 24 might be considered as a climax to 22. It has to do with the concentration of Japanese citizens with Japanese aliens in camps. In adopting this paragraph, the synod said: "Here is a severe test of democracy. The strain can be lifted only when Japanese citizens are accorded the privileges of full citizenship, the right to which they are displaying by their loyalty in the camps to which they have been designated.

"Here we recommend that these be separated from their alien brothers in order that they may have their normal life as other citizens, and the advantages and the responsibilities thereof."

Finally the synod adopted the following resolution: "In view of the interest of the Church in the social and religious welfare of our group, its awareness of our knowledge of our own group and its needs, and as a result being in position to offer and make the contribution so needed at this time, we recommend that our Department of Social Education and Action seek out a man of the Negro race, and attach him to that office to carry the Church's social message to our people and to stand where prejudice and discrimination too often abide to destroy the fellowship which Jesus has made possible." *Reported by P. J. Augustus Coxe, S.E.A. Chairman, Synod of Blue Ridge.*

Extra! As we go to press we have received the following stimulating comment on a conference on The Christian Church and the Coming Peace, held on December 29, 1942, at the Presbyterian Theological Seminary in Chicago, with Francis B. Sayre as the principal speaker. "It was a grand conference with an overflow crowd. We had to send a number outside to eat since only 250 could be fed in Commons. Over 600 attended the night session. We more than cleared expenses. The discussion groups were lively and full of rich material. One pastor echoed the comments of a goodly number when he said: 'Best conference I ever attended.'" *Reported by Charles Shedd, Chairman of Department of Social Education and Action, Chicago Presbytery.* (More complete report in March Social Progress.)

About Books

Underground Europe, by Curt Riess. Dial. $3.00.

The Strength of Nations, by George Soule. Macmillan. $2.50.

The Judgment of the Nations, by Christopher Dawson. Sheed and Ward. $2.50.

Here are three different solutions for the same difficulty. The problem is the world in which we live, its wars and domestic violence, its dictators and calculated barbarisms. Mr. Riess's solution might be called the practical method. In vivid language and highly descriptive phraseology, he indicates the course whereby the original inhabitants of the Nazi-invaded countries are slowly but inevitably undermining the efforts of their oppressors to conquer them. He tells of the shooting of German officers in the streets of French towns, of illegal broadcasting stations somewhere in Czechoslovakia, of sabotage and train wrecks in Poland, of a German U-boat kidnaped and brought to England by Dutch patriots, and many similar events in Scandanavia, the Balkans, and the Low Countries. It is an exceedingly practical volume, although clothed in the mystery of anonymous villages and fictitious names.

Mr. Soule's solution may be termed the academic method. He begins with an analysis of the ills of society, relating facts with which we are all familiar. Unlike Mr. Riess, he tells nothing of the successful attempts that have been made to counteract these ills. Rather, he sets forth a schoolroom blueprint based largely upon the social sciences. The present problems of economics and politics may be conquered, he feels, by a knowledge of psychology and psychiatry. The volume is highly technical and tends to be more abstract than is necessary.

Mr. Dawson's solution is the Catholic method. Written from the standpoint of a historical philosopher of the Roman Church, this book finds the cure for our ills in a new kind of world order, something intermediate between the single state and a world organization. As to the present war and its concomitant problems, Mr. Dawson gives us no light. Moreover, the "New Christian Order" that he proposes is merely a plan for the restoration of universal Roman Catholicism. It is a highly partisan volume, colored by the author's religious convictions.

THOMAS FRANKLYN HUDSON

New Liberties for Old, by Carl L. Becker. Yale University Press. $2.00.

Carl Becker, professor of history at Cornell University, has written the essays contained in *New Liberties for Old* over a period of six years, from 1936 through 1941. One of the most interesting and surprising things about these essays is their unity, covering, as they do, such turbulent years.

The first essay provides both the title and the theme for the book. Professor Becker tells, in his introduction, of his discovery that "liberty, formerly thought of by the unprivileged in terms of the emancipation of the individual from social restraint, had in our time come to be identified with the social regulation, in the economic realm especially, of the individual freedoms so often fought for, and in large part won, during the nineteenth century." "The other essays," says Mr. Becker, "are in the nature of annual reflections on current social problems in the light of their historical antecedents." This may sound dry and uninteresting, but it is not, for Mr. Becker's style is delightfully humorous and lucid.

Woven through the book is the thought that the primary values of life, "upon which in the long run all other values depend," are intelligence, integrity, and

good will. In a book dealing in one way or another with the dilemmas, catastrophes, and hopes for the future of those of us who live in a democratic world, this is a valuable note. These essays make democracy real and vital, and will repay repeated reading and use.

PAUL MCFARLIN

Let the People Know, by Norman Angell. Viking. $2.50.

The heroic efforts of men for twenty years to save the world from another war seem utterly futile now. Not only do they seem futile but they seem to have aided in bringing about a new catastrophe. Norman Angell, in this book, writes with insight concerning our hope for peace in the world of tomorrow.

Nothing he has ever written about the folly and waste of war is denied in this book. But we have a war. Why this Second War? The author would say this war came about because nations still thought of balance of power and not community of power.

As an earnest League of Nations advocate, Norman Angell is quite certain that war was due to the extreme political conservatism inherent in nationalism and isolationism. He can see an era of peace only when people are willing to co-operate. Realistic statesmen will be able to act in co-operation against aggressors only when people will back them, and people must have knowledge. Therefore the solution to the problem of war is to "let the people know."

The problems of the peace which will follow victory are enormous. The writer believes that the people should know as many facts as possible about every problem. Then with knowledge they will decide upon a solution which if it will not abolish war will at least reduce the factors which make for war.

Norman Angell's position as a worker for peace will assure a reading of this book, but the main supposition as suggested by the title is dubious. No nation was more thoroughly informed about the possibilities of war than our nation, yet the neutrality act with its embargo which resulted from that knowledge prevented co-operation against aggression. Perhaps Mr. Angell's secondary point is therefore first in his mind: we need political union or at least political co-operation to secure peace.

JOHN FIELD MULHOLLAND

Problems of Lasting Peace, by Herbert Hoover and Hugh Gibson. Doubleday, Doran. $2.00.

Certainly future historians will record the parade of books on the making of peace as among the striking phenomena of these war years. Certainly, also, the growing number of people giving thought to the problems of the war's aftermath will be making this type of book a major in their reading.

The volume under review belongs in this category and deserves a place high up among those which have so far been written. The authors are obviously noteworthy students of the international field whose minds have been fed, not by cloistered study, but by long practice and experience. The value of this experience is felt by the reader throughout the entire volume.

They have adopted an analysis of the dynamic forces that are continuing factors in determining war or peace, and this list forms the structure of the treatment of their theme. The first part of the book traces these dynamic forces in Western history up to 1914; the second part continues from the outbreak of World War Number One to that of World War Number Two; and the concluding part offers proposals for dealing with these dynamic forces in terms of the foundations and methods of lasting peace.

There is here, therefore, a survey of the history of the Western world that gives relevant but somewhat unknown insights. The tale of the twenty-five interim years is related by those who were themselves

deep within many of the events; and in a generous portion of the book we have the benefits of this experience projected out into the immediate and long-term future.

C. P. H.

The Negro Caravan: Writings by American Negroes, edited by Sterling A. Brown, Arthur P. Davis, and Ulysses Lee. Dryden Press. $4.25.

Negroes as they are and Negroes as white men have thought them to be differ sharply. We have begun to learn this somewhat disconcerting lesson from books written by Negroes about their own people: from Richard Wright's novel *Native Son* and his picture story, *12 Million Black Voices;* from the more recent *No Day of Triumph,* in which J. Saunders Redding, a middle-class Negro tells of his "discovery" of black America, under a commission from the University of North Carolina; and from many others.

The Negro Caravan will be even more enlightening, for in it one finds what the preface describes as, "a truthful mosaic of Negro character and experience in America," portrayed by Negro writers of short stories, novels, poetry, folk tales, sermons, spirituals and ballads, drama, biography and essays, revealing every side of Negro life.

The reader who wants not only to know about Negroes but to understand the Negro problem in America, will find a valuable guide in this book and an anthology of Negro literature worthy of a place in his library.

E. G. R.

Color, Class, and Personality, by Robert L. Sutherland. American Council on Education. Cloth, $1.25; paper, 75 cents.

The American Youth Commission of the American Council on Education, as part of an extended investigation of the needs and problems of American young people, has made a special study of the needs of 2,250,000 Negroes in our youth population.

The entire project, consisting of many studies previously published has centered around the question, How does the fact of being born a Negro affect the developing personality of a boy or girl? The present volume summarizes the findings of these studies, and suggests their implications for Negro youth and for our national life.

The book is arranged in two parts: Part I, Things as They Are, concluding with: "What does it all add up to?" and Part II, Changes to Be Made, which deals with stereotypes, standards, education, social work, and religion.

The problem of our Negro minority group is of major importance today. It will be more acute as the war ends, when the youth of today will be the men and women of tomorrow. What are the issues? How can they be resolved? This book will help the inquirer to be informed and intelligent.

E. G. R.

We Believe, by John J. Moment. Macmillan. $1.25.

In a day when all are asking deeper rootage for their faith this little book which studies the creeds of the Ancient Church has a real place. The Nicene, Apostles', and Athanasian Creeds are given in full in the appendix and a chapter is given to them. The other four chapters consider God as Father, Son, and Holy Spirit and study "Man in the Creeds." Using many quotations from the church fathers Dr. Moment shows that such words as "persona," "hypostatis," and "substantia" were used to convey ideas not fully comprehended by those who used them. Much less clear are they to us, removed as we are in time and culture.

Although Dr. Moment is unable to make the creeds as understandable as "the simple gospel" (if there is such), he insists that we try to "decipher the undecipherable" to satisfy our intellectual curiosity, to save ourselves from the charge of believing mere superstitions, and to seek the truth in religion. While the nature of

God is "utterly baffling to our intelligence" and our search soon takes us into mystery, "we can still recognize facts which we cannot explain." We, like the church fathers are left with the inevitability of trying to put our faith into words and the impossibility of doing so. But this we know: experience of Christian truth comes first and then comes the attempt to frame that experience into words.

The most encouraging thing about this little book is that it comes from a pastor's study! In the face of the author's evident scholarship we can take courage and believe that in some cases at least a minister's study is just that! JOHN P. MCCONNELL

The Nazi Christ, by Eugene S. Tanner. Published and distributed by Eugene S. Tanner, University of Tulsa, Tulsa, Oklahoma. $1.50.

The Nazis have not outlawed Christianity; rather, they have sought to remodel it into conformity with their own ideology. In this way what is called Christianity becomes a contributing sanction to the Nazi profession and practice.

Professor Tanner shows how this process has been pursued. His chapters are studies of one (or two) Nazi writers or a volume by them which has had a major influence in depicting the portrayal of a Nazified Christ. Choosing only two out of four chapters by way of illustration, Alfred Rosenberg is studied in the chapter on "The Nazi Christ Repudiates Christianity," and the chapter, "The Nazi Christ Joins the Protestant Church," shows the work of Pastor J. B. Schairer. While in this small volume the reader will find much that he has come across in other writings, the author brings out material that is fresh, and the pattern with which he exhibits his studies is enlightening and provocative.

It is the author's contention that what is explicit in the Nazi Christ is implicit elsewhere. This perspective is helpfully pointed out in the concluding chapter, "How There Could Be a Nazi Christ." The book is indeed not only a report of the religious history of Nazi Germany, but it is also a challenge to review the Christianity which we preach and practice as to its own current tendencies. For example, isn't "The Nazi Christ Is Rescued from Judaism," in which the attempt is made to make Christ an Aryan, a description of what happens in effect when Christians anywhere practice anti-Semitism?

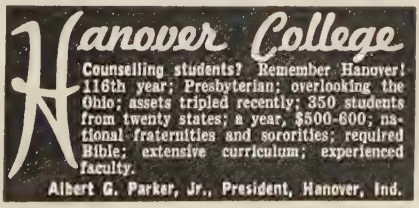
The reader who is minister or teacher or reader will find here a rich mine of insight into the religious situation of Germany, and a stimulus to critical examination of the impurities which are implicit in our own Christian thought and practice

C. P. H.

The Spiritual Life, by Edgar Sheffield Brightman. Abingdon-Cokesbury. $2.00.

The six chapters of this book are certainly intellectually stimulating, but for myself I do not find them so heart-warming as I had expected. To me, the spiritual life has to do with the whole man, and not just with his mental conceptions or philosophical definitions. There are too many "ifs" to suit me, although rhetorical "ifs" have their place. But take this one sentence: "If spirit in man and the Divine Spirit are co-workers in the eternal development of value, if spirit is an eternal and inexhaustible creative energy, if the Eternal Spirit can help the human spirit to conquer or to find a way around every unspiritual obstacle, then . . ." Well, there are three big questions which our adversaries reply to with a big negative!

HENRY BARRACLOUGH


Hanover College
Counselling students? Remember Hanover! 116th year; Presbyterian; overlooking the Ohio; assets tripled recently; 350 students from twenty states; a year, $500-600; national fraternities and sororities; required Bible; extensive curriculum; experienced faculty.
Albert G. Parker, Jr., President, Hanover, Ind.

Facts and Figures

A Firmly Grounded Peace must inevitably rest on religious principles, Raymond Moley declared editorially in the December 28 issue of *Newsweek*. In a democracy "we must assume an equality which our material measurements tell us cannot exist," Mr. Moley said, pointing out that "only in the teachings of religion" is this paradox resolved. "Religion tells us that in the scales of God all men are equal," he continued; "that equality is in the soul, which alone is permanent and indestructible."

Thomas Jefferson, Mr. Moley notes, found authority in religion for the democratic state. "He did not say that all men were equal. He said they were created equal. He said that the Creator had endowed men with certain inalienable rights. In law, as well as in political theory, this dependence upon religious principles has been recognized. The principles of justice, said Chief Justice Marshall from the bench, have been impressed upon the mind of man by 'the Creator of all things.' Justice Story, in 1828, said: 'In ascending to the great principles upon which all society rests, it must be admitted that there are some which are of eternal obligation and arise from our common dependence upon our Creator.' "

A second principle "rooted in religion," writes Mr. Moley, is the principle of the "perfectibility of men." This, he states, is the answer to the "cynical cliché that some men could never govern themselves. The religious idea of perfectibility kept civilization alive through centuries of darkness. It taught the pursuit of perfection in spite of endless failure."

Warns Against Complacency. Despite the fact that there is every good reason to believe that the turning point in the war has been "reached and passed," the time has not yet arrived when the world-wide crisis may be viewed with "complacency and relaxation," declared Dr. William Temple, Archbishop of Canterbury, in a New Year's message issued in London, as reported by the Religious News Service.

Although the New Year may be entered upon with "high hopes," said the Archbishop, "we must not fail to take stock of our capacity to crown victory with a just and secure peace."

"Victory will test the nation's moral quality very searchingly," Dr. Temple said. "We shall have vast responsibilities and obligations. We shall need resoluteness and self-discipline—above all we shall need a sense of direction.

"Here, Christian public opinion should be well-informed, alert, and vocal. Christianity does not tell us the ways and means by which we can reach objectives, but only what our objectives ought to be—and that is the thing to settle first.

"It tells us to aim at conditions which foster the development of each human person, with all the gifts which God has given him, in the widest and deepest possible fellowship in the community.

"That, too, is the general aim all parties should pursue in achieving whatever they believe to be the best way of life.

"But if they are to be guided by Christian principles, this also must be their goal and criterion by which they judge particular proposals."

Non-Catholic News in Catholic Paper. Intended to give Roman Catholics "an insight into the religious movements of the nation outside their own Church," a new department of inter-Church news has been inaugurated by the *Register*, Roman Catholic weekly, published in Denver, Colorado.

The Denver *Register* is the principle newspaper in a chain of subsidiary publications published under local management in a number of Roman Catholic dioceses. No other Catholic newspaper, it pointed out, has ever before attempted a department of this kind.

Given prominence in the first issue of the new department was the resolution adopted by the Federal Council of the Churches of Christ in America at its recent biennial meeting affirming its desire to cooperate with the Roman Catholic Church in promoting the welfare of society now and in the postwar world.

The resolution, the *Register* reports, also noted evidence of growing collaboration between Protestants and Catholics in Britain, in Nazi-occupied countries, and in the United States, on problems of postwar reconstruction.

A number of additional actions taken by Protestant interdenominational bodies at their recent Cleveland convocation were also described.

Other items treated in the column included the plea made by 61 prominent Protestant clergymen urging Congress to appoint a Commission on America's Peace Aims; the resolution adopted by the Detroit Council of Churches protesting on behalf of a church which may be forced to close because of the fuel-oil rationing situation; and the proposal made by a rabbi that a postwar Council of the Religions of the World be formed "to speak in one mighty voice" for the "universal ideals of righteousness and brotherhood common to all."

Technical Specialists. A small group of specialists in various fields will be organized to watch all suggestions and actions of the Government in matters of international significance and to interpret Government plans in terms of Christian principles. The action taken by the biennial meeting of the Federal Council of Churches held at Cleveland was proposed by John Foster Dulles, chairman of the Council's Commission to Study the Bases of a Just and Durable Peace.

The Council also adopted a proposal that the Department of International Justice and Goodwill appoint a commission to explore the problem of the relation of the Church to the war "in the light of the Christian faith." The report of this commission will be advisory, carrying only "such authority as is involved in its inherent merit."

The Council approved the Commission's statement of 13 "Guiding Principles," which coincide with those adopted at the Delaware Conference of last year.

As summarized by Mr. Dulles, the guiding principles of a new world order are:

Moral law undergirds our world.

Disregard of the moral law brings affliction.

Revenge and retaliation bring no relief.

We must find a way to bring into ordered harmony the interdependent life of the nations.

This requires that economic resources be looked upon as a trust to promote the general welfare.

Also, because the world is living and, therefore, changing, there must be ways of effecting peaceful change.

Colonial government, too, must be administered in the interests of the colonial peoples.

Military establishments should be internationally controlled.

There must be personal freedoms and liberties, without discrimination against nation, race, or class.

The power of the United States carries with it a special responsibility which we have neglected.

A supreme responsibility rests upon the Church of Christ. Christians should, as citizens, seek to translate their beliefs into realities, that the kingdoms of the world become the Kingdom of Christ.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Random Harvest—with Ronald Colman and Greer Garson. (Metro-Goldwyn-Mayer.) This film, from the novel of James Hilton, is set in the interlude between the First World War and the present conflict. It is the poignant story of a bewildered victim of amnesia who meets and marries a warmhearted and deeply understanding show girl. After two years, an accident suddenly restores the memory of his previous life but simultaneously destroys all recollection of his wife and the years of their marriage. Under skillful direction and with a well-chosen musical accompaniment, the excellent cast treats the theme of amnesia with understanding and sympathy. The film version of the story is artistic and satisfying and will strongly appeal to those who demand and enjoy pictures of real merit. **Mature—Family.**

In Which We Serve—with Noel Coward and David Lean. (United Artists.) Mr. Coward writes, directs, and acts in this dramatic glorification of the British navy and the men who man the ships. He tells the story of one ship, the destroyer *Torrin*, from her launching to her sinking by the Germans. There are vivid scenes of her engagements and the background of the seamen behind her guns is revealed by the device of flash backs. The picture is exciting and at points deeply moving, particularly the scenes depicting the onshore lives of the sailors. The film is, of course, very British. Some may be slightly irked by Mr. Coward's upper-class lack of emotion and, especially in the battle scenes, may wish for a more robust expression of feeling. Nevertheless, this is one of the best films to come out of England during the war. **Family.**

Casablanca—with Humphrey Bogart and Ingrid Bergman. (Warner Brothers.) A romantic melodrama in which the owner of an American cafe in refugee-filled Casablanca helps a Czech leader and his wife to escape from the Nazi-Vichy controlled city, so that they may carry on the fight for freedom. Clever use of colorful African settings, shifting crowds of uncertain temper, and cunningly handled light and music combine to stir and sustain interest and excitement. The plot is well organized, the direction smooth, the cast well chosen, and the acting good. **Mature.**

Arabian Nights—with Jon Hall, Maria Montez, and Sabu. (Universal.) An opulent, Oriental spectacle presented in gorgeous technicolor. Somehow, in spite of the lavish color and settings, the real spirit of the Arabian Nights has been lost. However, there are thrilling exploits, excellent swordplay, beautiful horses, and many camels—enough to make an entertaining picture. **Family.**

Reunion—with Joan Crawford and John Wayne. (Metro-Goldwyn-Mayer.) An entertaining and sometimes dramatic story of Paris just after the German occupation. A French engineer seems to welcome the invaders, and seems to be anxious to co-operate with them in the complete subordination of his country. His true purpose, however, which he conceals, even from his fiancée is to undermine by faulty designs and factory sabotage the grip of the Germans. So far the picture is well done, but the end of the film, which includes a Gestapo chase and other spy business, is decidedly less impressive. **Family.**

Ravaged Earth—Documentary film. A picture of the Japanese attack and occupation of the city of Shanghai. It is devastatingly thorough in its depiction of cruelty and horror, unnecessarily repetitious in many of its scenes, and endurable only for strong nerves and stomachs. Its chief value is instructional as it reveals what China has suffered and emphasizes the Japanese threat to the world. **Mature.**

The Rangers Take Over—with Tex O'Brien and Jim Newill. (Producers.) A green recruit in the Texas Rangers does veteran work for his border station in wiping out a band of horse rustlers. It's a simple, Far West story but told with freshness and with pleasing local color. **Family.**

Dr. Gillespie's New Assistant—with Lionel Barrymore, Van Johnson, and Susan Peters. (Metro-Goldwyn-Mayer.) The wily old doctor, scheming to keep from accepting an assistant, surprisingly finds himself with three—an American, an Australian, and a Chinese, all brilliant students. The American's first case is one of amnesia, which befalls a lovely bride on her wedding day. The film contributes to the growing Gillespie legend through its human interest, its sound psychology, and the cases it presents. **Family.**

Study and Action

Social Hygiene in Wartime

During the First World War there were 157,146 more new cases of syphilis and gonorrhea among United States soldiers, sailors, and marines than there were wounds in battle. Total absences from duty due to this infection kept the equivalent of 20,600 men out of the fighting for a whole year, according to records quoted by Dr. Walter Clark, of the American Social Hygiene Association. Syphilis and gonorrhea disable men at the front, but the chief source of infection is found in the towns and cities here at home, and men and women in industrial areas and civilian life also are the victims.

In order to stamp out the venereal diseases at the source of infection, the annual observance of Social Hygiene Day has been scheduled for February 3 this year. Last year public meetings were held in thousands of communities all over the country, and it is hoped many more communities will join that number this year. Materials prepared for use in this observance were listed on this page last month. We comment on them somewhat more at length here. If your church has not made plans to co-operate in a community observance, your own church group or organization might well plan such a meeting at a later date or join with others in doing so. The purpose of a special observance is, first, of course, to focus community attention on the problem and to acquaint the people with facts and methods of stamping out venereal diseases and commercialized vice through which infection is spread. The ultimate objective, however, is to promote the organization of community social hygiene programs. These will include not only plans for the fight against disease but the development of a sound program of sex instruction and training for healthful family life, and a constructive community program of social and recreational activities for men and women and boys and girls in the armed services, in war industries, and in civilian occupations.

The following excellent materials are available:

National Social Hygiene Day Kit. Sent on request to leaders when definite plans for a meeting are reported. The Kit contains:

1. ***Background Material*** on "The Facts Behind the Fight on Venereal Diseases."
2. ***Aids for Speakers.*** A series of leaflets, posters, et cetera.
3. ***Newspaper Publicity.*** Suggestions for news stories, editorials, and feature articles, and how to use them.
4. ***Radio.*** Script for round-table radio forum and radio spot announcements.
5. ***Motion Pictures.*** Titles, description, prices.
6. ***Year-round Program:*** "Suggestions for Organizing a Community Social Hygiene Program." This is a well-prepared outline of organization principles and methods, study outlines, plans of work, community survey, and promotion of activities.

Write at once for these free leaflets:

Social Hygiene Takes Battle Stations and
Your Guide to Social Hygiene Day
American Social Hygiene Association, 1790 Broadway, New York City.

Study and Action

Brotherhood Month

Brotherhood Week. An announcement with suggestions for committee organization and program, and list of available helps including: radio scripts, programs for school and other groups, trialogues in which Protestant, Catholic, and Jew participate, and publicity material. The National Conference of Christians and Jews, 381 Fourth Avenue, New York City. *Free.*

Interracial Brotherhood. Worship services and other material for Race Relations Sunday, February 14. Includes background materials for speakers, worship suggestions, and program material for women's, young people's, and children's organizations in the Church. *6 cents.*

Current Aspects of Race. Study packet on anti-Semitism. Friction points in race relations. Information Service, April 11, 1942. *5 cents.*
Order from the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City.

Ye Are Brethren and ***One in Christ Jesus.*** Worship Services for use in the church service or in any church group. *2 cents each; $1.00 a hundred.*

Anti-Semitism Challenges America and ***Group Conflict or Confidence?*** Leaflets. *2 cents each; 50 cents a hundred.*

Minorities Are People. Discussion of minority groups in America. *15 cents.*
Order from any Presbyterian Book Store.

Minority Peoples in a Nation at War. *The Annals*, September, 1942. 3457 Walnut Street, Philadelphia. Articles arranged in four sections: The Ending of National Solidarity; The Negro and the War; Minorities of Alien Origin; The Treatment of Minorities in a Democracy. Authors are members of the groups of which they write or are otherwise well qualified to deal with the question. *$1.00.*

Race and Cultural Relations. An answer to the myth of a master race, by Ruth Benedict and Mildred Ellis. National Council for Social Studies, 1201-16th Street, N.W., Washington, D.C. *30 cents.*

Color—Unfinished Business of Democracy. Special issue, *Survey Graphic*, November, 1942. 112 E. 19th Street, New York City. *50 cents.*

The Negro and Defense—A Test of Democracy. Council for Democracy, 285 Madison Avenue, New York City. *10 cents.*

The Negro and the War. A Public Affairs pamphlet. The Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City. *10 cents.*

Can the Church Lead? by Pearl S. Buck, and ***The Church Can Lead,*** by Harold L. Hatch. A discussion of the problem of race and an answer. Available, *free*, on request to Post Office Box 94, Madison Square Station, New York City.

The Jews Today—A Call to Christian Action, by Conrad Hoffman, Jr. Friendship Press, 156 Fifth Avenue, New York City. *25 cents.*